A

REPLY

To His GRACE the

Duke of Buckinghams LETTER

To the Author of a Paper, Entituled, *An Answer to His Graces Discourse, concerning* Religion, Toleration, *and* Liberty of Conscience.

PEruſing a Publiſh'd Letter ſubſcribed by the Great Name of the Duke of *Buckingham*, againſt the Author of the ſhort Anſwer to his Graces Diſcourſe of *Religion* and *Toleration*, I could not but be very much delighted to ſee the Efforts of ſo famous a Pen, ſo ſtrangely and ſo eaſily Victorious, over his *Nameleſs, little, Angry, Harmleſs, Humble Servant*. I confeſs indeed when I firſt Read his Graces admirable Notions and Sentiments of a Deity, and the whole Syſteme of his Graces Divinity ſo conciſely couch'd in that little Treatiſe of his, I could not but think how happy his Grace has made Mankind in ſo ſublime a Production, from the Genius of ſo worthy an Author: A Luxuriance of that Divine kind from ſo Illuſtrious a Perſonage, being truly thoſe unuſual, uncom-

mon Heat-drops in Great Men, that fall as rarely as a Shower in *Egypt*.

Having paid this juſt Veneration to that excellent Piece, we have here a ſecond Subject for our no leſs Admiration, which is, his Graces truly wonderful nimble way of Confutation: *The Nameleſs, Humble Servant* (as he pleaſes to call him) being ſomewhat a Diſſenter from his Graces good Opinion of a *Toleration*, has made it, in that ſhort Anſwer, his endeavour to remind the World of all thoſe Diſtractions and Miſeries, Rebellion and Regicide, the Murder of the beſt of Kings, and the Subverſion of three flouriſhing Kingdoms, that all entred at no other Door than of a *Toleration*; and how inevitably the ſame Inlet would bring the ſame Inundation o're again; And therefore how juſt and Reaſonable it is in the Government (contrary to his Graces opinion) to make the Strongeſt of Fences againſt ſo threatning and fatal a Torrent. To all which, his Grace moſt Ingeniouſly Replies, *My Nameleſs, Angry*, &c. *I have Read you over and over, and find, that neither I underſtand you, nor you me. You miſtake the meaning of His Majeſties Promiſe*, &c. *and are very unlucky in three Letters of the* French *Word* Opiniatre; *and therefore I adviſe you Write* Engliſh: And ſo by way of Short and Sweet, defends his Darling Opinion of a Toleration, againſt all the Anſwerers objections, and the whole Sence of the Government, and Law-Makers upon that Important point, down from *Elizabeth* to *Charles* the Second, and all this to the Total Rout and Defeat of his unknown Adverſary, with a Victory as expeditious and entire, as the greateſt turn of State in the *Re-*

hearſal.

hearſal. And poſſibly His Grace may affect this more than Ordinary way of Anſwering in the Lump, as being too Great to ſtoop to the controverting of particulars, with ſo unequal a Combatant.

However, I am much Aſtoniſh'd to hear his Grace ſay, *To my Confuſion I muſt own, That I am not able to comprehend what part of my Diſcourſe it is you do Anſwer; nor in all yours what it is you mean: But in this you are even with me, for I perceive you do as little underſtand any part of what I have Written, tho I thought it had been in ſo plain a Style, that a Child of Six years old might very well have done it.* Now the unknown Author is no leſs confounded than his Grace, to think that any part of his Anſwer ſhould be ſo ſtrangely unintelligible, eſpecially to ſo penetrating a Reader as his Grace; neither can he for the Soul of him find himſelf guilty of any ſuch ſtrange miſunderſtanding of his Graces meanings, in a Stile (by his own confeſſion) adapted even to the Intellects of Readers of Six years old; unleſs his Graces intention in the publication of that Piece was wholly for the Inſtruction of Readers of that *minor Claſs*; and therefore he takes it ill that any thing more ſuper-annuated ſhould be intermedling with what nothing concerns them. Neither can this Anſwerer be made ſenſible, wherein (as his Grace charges him) he wilfully miſtakes his Majeſties promiſe to the Church of *England*; the true meaning of which (his Grace is pleaſed to tell us) appears to be, *That he would not ſuffer any Body to Injure the Church of* England, *but he did not promiſe that he would have the Church of* England *Perſecute every Body elſe.* As I remember, his Majeſties promiſe was,

To defend and support the Church of England: But how this unbounded Toleration of his Graces can consist with the supporting the Church of *England*, he would do well to instruct us, unless the untying of the Wolves can be the Defence of the Flock, and the giving a full Loose to all the Schismatical Bontefeus and Underminers of our Religion and Government, be maintaining and upholding of it.

But not to be wholly contradictory to his Graces opinion; as his Grace is pleased to express his great difficulty of Believing himself the same *George* Duke of *Buckingham* which he was Twenty Years ago, there indeed I must joyn with him; it being too apparently true, that his Grace has not been the same Five Years ago that he was Twenty Five; which all Men that have had the Honour of knowing his Grace at *Whitehall* in 60, and at *Dowgate* in 80, will justifie for me; where I leave his Grace, and am

His most Dutiful Humble Servant.

FINIS.

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